NATIONAL COUNCIL
OUTLOOK
NOVEMBER 1953

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The National Council is governed by a General Assembly, meeting biennially, and a General Board, meeting bi-monthly. They are made up of official representatives of the Council's 30 constituent communions.

All of the 600 members of the General Assembly of the Council and all of the 120 members of its General Board are appointed or approved by the denominations to which they belong. Also a survey (December 1952) of 3,473 men and women serving on various National Council boards and committees shows every state in the Union represented, with ten states and the District of Columbia each having more than 100 such representatives.

One of every three members of these boards and committees is an official of a religious organization or agency (board secretaries, bishops, denominational executives, etc.). One of every six is pastor of a local church. One of every eight is a housewife, one of every nine an educator, and one of every nine is a proprietor, manager or official in business.

Vol. III, No. 9, November 1953

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethern in North America
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Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

In this issue . . .

	Page
Our Cover is a U. S. Navy Official Photograph	
Forward, The Women! *by Beata Mueller*	3
The Christian Struggle for World Order *by Walter W. Van Kirk*	8
"From Insight to Action" — Home and Foreign Missions at Buck Hill Falls	10
The Bible Speaks in Newspapers *by Frances Dunlap Heron*	11
As Maine Goes . . . *by H. Travers Smith*	12
"A Consecrated Ambassador of Christ"	13
Are College Students Religious?	14
Church and Economic Life Week	15
"The Life to Which God Calls"— A Meditation	15
The Bible in Local Communities	21

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The President of the United States addresses the United Church Women's Assembly.

Forward, The Women!

United Church Women's Sixth National Assembly
Atlantic City, N. J., October 5-8

By BEATA MUELLER

NEARLY a dozen years ago — on December 11, 1941, only a few days after the bombing of Pearl Harbor — 85 women met in Atlantic City to establish the United Council of Church Women.

Last month, for the first time since 1941, the United Church Women returned to Atlantic City — this time with more than 2,000 delegates, representing state and local councils of church women from every state in the union and from Hawaii. The church women, now a department of the National Council of Churches, have grown vastly in numbers.

Their concerns have remained constant: the integration of women into "the total life and work of the Church," and the "building of a world Christian community," through practical programs for human rights and human welfare and support for international cooperation and assistance.

The women's motto of "pray, study, work," was followed in their four-day sessions at Atlantic City, October 5-8, in days that began with early morning devotions and continued through meetings that ranged from President Eisenhower's address on the problems of world peace to a happy hour with radio interviewer Mary Margaret McBride.

MRS. EDWIN W. PARSONS
Chairman of the Program Committee

In general, the women's mood was serious as they took up issues of community, national and international importance.

In their final actions, which will carry influence in thousands of American communities, the voting delegates strongly condemned segregation in the public schools; called for vigilance against any abrogation of the right to freedom of thought and speech as contained in the Constitution and the Bill of Rights; urged the separation of U. S. technical assistance projects from military programs, the adoption by the U. S. of U. N. Covenants on Human Rights, full U. S. support of the United Nations and strong U. S. efforts toward worldwide reduction of armaments.

In addition, the delegates expressed their determination to continue efforts to broaden the influence of women in church policy-making.

Keynote of several of the major issues was struck by three speakers at the opening session in the ballroom of the Convention Hall, which was decked for the assembly by the Christian, U. S. and U. N. flags, and by banners of 40

THE PIONEERS—Left to right: Miss Amy Ogden Welcher, Hartford, Conn., president of the United Council of Church Women 1941-44 and vice-president 1944-46; Mrs. Harper Sibley, Rochester, N. Y., president of the United Council of Church Women 1946-48; Mrs. Ruth Mougey Worrell, Columbus, O., first executive secretary, with Mrs. William Sale Terrell, West Hartford, Conn., vice-president.

denominations and flags of the 48 states and of 60 member nations of the U. N.

Dr. Samuel McCrea Cavert, general secretary of the National Council of the Churches of Christ in the U.S.A., of which the United Church Women is a general department, in a greeting from the National Council, expressed his hope for "equal responsibility for women in the church in our time."

Noting that women are still rare in the high policy-making bodies of the churches, Dr. Cavert said he believed the work of the United Church Women might point the way toward "more adequate expression" of women's contribution to church life.

Mrs. James D. Wyker, president of United Church Women, in her opening address, urged the women to work toward greater unity among the churches. Because church women are "practical-minded, as well as idealistic," she added, they are particularly well qualified to achieve Protestant unity "as they pray, plan and work together."

Bishop William C. Martin, president of the National Council of Churches, in an opening address parallel to Mrs. Wyker's, called on the church women to exert their influence wherever "Christian ideals of justice and brotherhood are being put into jeopardy."

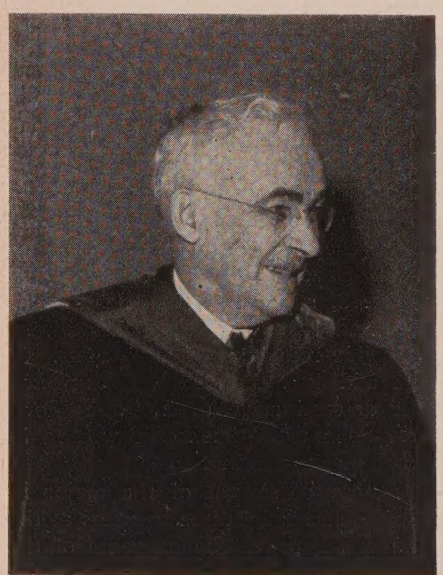
Warning that civil liberties can be destroyed step by step and "in the name of high patriotism," Bishop Martin told the women that "the duty of Christian citizens everywhere is not so much to oppose the final act of aggression against the inalienable rights of the individual as it is to recognize and stubbornly resist the first act."

Bishop Martin's call for vigilance was echoed in later sessions of the assembly by network news broadcaster Pauline Frederick and college president Buell Gallagher.

Miss Frederick said that boycotts and other "economic pressure" roused by "political medicine men" against broadcasters have in a few instances caused "sponsors to cancel their sponsorships and stations to drop programs."

Warning against the "self-appointed censors," Miss Frederick reminded her hearers that American radio and television will be channels for freedom of thought and speech only as long as there are enough Americans who are vigilant in safeguarding this freedom.

Dr. Gallagher, a Congregational Christian minister who is president of the College of the City of New York, told the women that freedom of education and of religion are indivisible because "only the free in mind can truly be free in spirit."



Dr. Samuel McCrea Cavert, general secretary, National Council of Churches.

Urging that both church and college "stand up and fight for freedom," Dr. Gallagher said that current attacks on men's faith in their institutions, their ideals and their fellow-citizens, represent a "plowing under of faith" that ultimately "leads to the destruction of man's faith in God."

To the church women, whose concern with world peace has been constant, the President spoke of "the paramount alternatives of our day": "a world ever advancing in peace and prosperity through the cooperative effort of its nations and peoples," or a choice that will bring "only sudden and mass destruction, erasure of cities, the possible doom of every nation and society."

"The faith and the spirit of men," the President said, "are the keys of survival and victory. I deeply believe that one of the supreme hopes for the world's destiny lies in the American community."

A few minutes before hearing President Eisenhower, the delegates had given ringing applause to Dr. Walter W. Van Kirk, executive director of the National Council's Department of International Justice and Goodwill, who urged them to give the President their support "in every test of political strength with the isolationists."

Warning that "powerful forces in this country are bent upon destroying the United Nations," Dr. Van Kirk reminded the delegates that "we have in the White House a convinced believer in the United Nations."

Some footnotes on questions of the U. S. and foreign affairs were given by two other church leaders: Dr. Frank W. Price, former missionary to China who is now moderator of the Presbyterian Church in the U. S., and Dr. Henry Pitney Van Dusen, president of Union Theological Seminary in New York.

Dr. Price told the assembly delegates

Mrs. W. Murdoch MacLeod, general director, United Church Women.

that America can build democracy in Asia only by "working with" Asians for their welfare, not "just by fighting Communism or allying itself with illiberal regimes." He urged strengthening missionary efforts in Asia "wherever the doors are still open," pointing out that Asia's Christians have an influence far beyond their numbers.

Dr. Van Dusen, who is chairman of the Study Committee of the World Council of Churches, pointed out one problem in connection with the World Council's Second Assembly in Evanston, Ill., next August: that many of the hundreds of Christians from overseas would bring with them the misgivings which their nations have about U. S. foreign policy.

Dr. Ralph W. Sockman, minister of Christ Church (Methodist), New York, in another major address, commented that "the church women of America are becoming more intelligently concerned with world affairs than are the general run of American men."

However much one churchman may commend the women's intelligent interest, few churches give recognition to women as policy-makers, and fewer still ordain them as ministers. Delegates spent one entire morning session hearing the long-awaited report on the status and service of women in the churches, which a committee appointed by the United Church Women has been preparing for 12 months.

Mrs. Douglas Horton, a former vice-president of the National Council of Churches and one of the 15 committee members who carried out the study, told the delegates that reports from 16 denominations showed that women's services in the churches were sometimes limited by doctrine, sometimes by inertia, prejudice and tradition.

Newly elected officers of UCW—Left to right (seated): Mrs. J. Birdsall Calkins, North Arlington, Va., vice-president; Mrs. Charles S. Johnson, Nashville, Tenn., vice-president; Mrs. James D. Wyker, D. D., Columbia, Mo., president. Standing: Mrs. Norman Vincent Peale, New York, N. Y., treasurer; Mrs. Norvell E. Wicker, Louisville, Ky., recording secretary; Mrs. E. L. Hillman, Durham, N. C., corresponding secretary.

Reports showed, she said, that women were represented on some boards and committees of every denomination, especially in missionary work, where "women are acknowledged towers of strength." On the top policy-making level, however, practices range from the Society of Friends, "who insist there is no discrimination," through the Congregational Christian General Council, which specified that one-fourth of its delegates must be women, to the Protestant Episcopal Convention, the Presbyterian U. S. General Assembly, and the General Synod of the Reformed Church in America, which permit no women delegates at all.

Few denominations permit the ordination of women to the full ministry, she reported; where it is permitted, few women are ordained, and only a small proportion of them become pastors of churches.

Only one denomination, the Reformed Church in America, gave Biblical texts as the reason for not ordaining women; in most cases, Mrs. Horton said, the difficulty is that described by the Methodists as "a combination of social prejudice with a very serious . . . problem in the placement of women ministers."

Commenting on the survey, Dr. Mary Ely Lyman, of Union Theological Seminary in New York City, also a member of the study committee, noted that separate women's church societies arose because leadership was denied to women in the church as a whole.

Although the separate organizations have grown into "a powerful place in church life" and have given women important training in leadership, the women's societies should in time give way to equal service for men and women in the whole church, Dr. Lyman said.

The Assembly voted to send copies of the committee report to the National Council's policy-making General Board, to denominational units affiliated with the National Council and to women's organizations that participate in the United Church Women.

They also voted to continue the study

Mrs. James D. Wyker, president of United Church Women, autographs copies of her new book, "Church Women in the Scheme of Things," for an enthusiastic throng.

Mary Margaret McBride interviews church women on the radio. Left to right: Mrs. Emory Ross, director of interpretation for UCW; Mrs. James D. Wyker, president of UCW; Mary Margaret McBride; Mrs. Douglas Horton, a member of the study committee, and Mrs. Rosa Page Welch, concert singer and director of mass singing.

through a special committee of men and women, who will be appointed by the United Church Women and will work on the material and suggest action where it "may lead to fruitful change."

The National Council's Department of Research and Survey was also requested to keep records of the status and service of women in the denominations, and to keep in touch with the World Council's Commission on the Life and Work of Women in the Church, which is carrying out a similar

The open Bible is carried at the head of the procession by Mrs. E. B. Zeller of Cedar Rapids, Iowa State President of UCW.

In regard to the number of women on policy-making committees and boards, the National Council is not far from the denominational average, according to a special study done by the council's Department of Research and Survey.

One fourth of the members of the National Council's 221 boards, commissions and committees are women — 858 out of a total of 3,473, the report showed.

It was pointed out, however, that 43 percent of the committee members are clergymen. If the ordained members are excluded, the ratio among lay members is three women to four men.

In general, women are more often members of bodies on the level of program execution and less often on the top policy level. The Council's policy-making General Board has only 12 percent women members; General Board committees have 22 percent, and the General Assembly has 19 percent.

Almost all members of both the General Board and the General Assembly are appointed by the Council's constituent communions.

As in most denominations, in the National Council women are most represented in missionary bodies.

The Division of Home Missions has 42 percent, the Division of Foreign Missions 34 percent.

The only major unit with a majority of women is the Joint Commission on Missionary Education, with 62 percent.

The only major unit with no women members was, understandably, the General Department of United Church Men.

Two of the trumpeters who lent a colorful touch to the Atlantic City Assembly of the United Church Women.

study on an international scale.

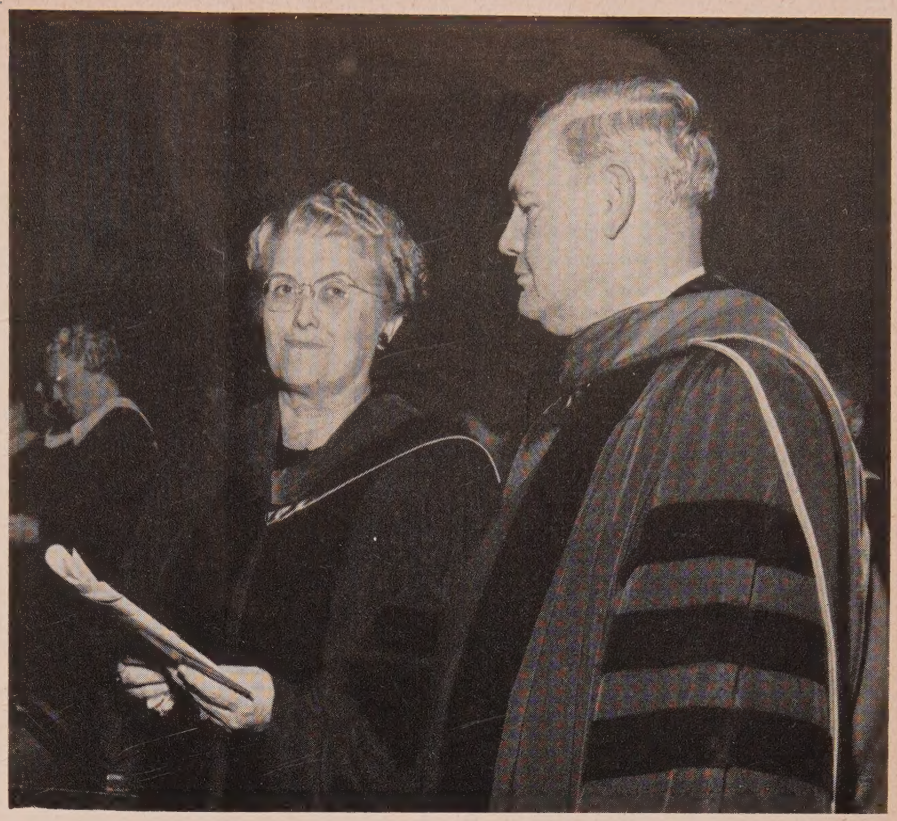
The other resolutions, adopted on the final day of the assembly, were devoted chiefly to statements on current issues: international relations, civil liberties, and race relations.

Being an interracial women's group, the United Church Women has long since taken a stand on race relations, but the delegates devoted half an hour to debate on how to strengthen a resolution condemning segregation in the public schools.

Pointing out that the Supreme Court is going to pronounce on this issue, the resolution asked that state and local councils should "acquaint themselves and their communities" with the court's decision, whatever it may be, and "help all groups concerned to understand its implications and to make any adjustments that may be necessary."

The Assembly also called for inclusive leadership training programs to help build "fully integrated" interracial councils of church women across the nation and the $341,000 budget adopted specified for the first time a share to be returned to each state council for leadership education.

In another resolution directed to state and local councils, the assembly called upon church women to unite in providing assurances and financial support to help resettle the 214,000 refugees made eligible for entry into the U. S., and also reminded the church women to take "a neighborly responsibility" in helping the newcomers to adjust to American community life.



Mrs James D. Wyker, president of United Church Women, and Bishop William C. Martin, president of the National Council of the Churches of Christ in the U. S. A.

The assembly also voted to "accept the disciplines" of a "Christian Declaration of Loyalty" drawn up by the Board of Managers of United Church Women, a document calling for "eternal vigilance" against any abrogation of the U. S. Constitution or Bill of Rights, either by totalitarian governments or by "certain undemocratic activities on the part of some of our own lawmakers."

In a series of resolutions directed to the U. S. government, the assembly urged:

—continued support of the United Nations, particularly stressing the U. N.'s Universal Declaration of Human Rights and the women's hope for eventual Covenants on Human Rights;

—exploration of "every possible avenue to secure agreement within the U. N. for the reduction and regula- of armaments";

—strengthening of the Point Four program through appropriations and making U. S. Point Four aid to other nations independent of their military and economic commitments to the U. S.;

—appropriation of the U. S.'s "full share" of the 1954 budget of the U. N. International Children's Fund.

The assembly also urged church women to lend "every possible support" to educational television and to encourage all constructive concepts used in commercial radio, TV, press and films.

Mrs. Rosa Page Welch of Chicago, concert singer and assembly director of mass singing, reported to delegates on her recent world tour to overseas mis-

(*Continued on page* 10)

Mrs. Douglas Horton (right), who presented the report on the status of women in the churches, talks things over with Professor Mary Ely Lyman, of Union Theological Seminary, a fellow-member of the committee which spent 12 months drafting the report.

The Christian Struggle for World Order

By WALTER W. VAN KIRK

CHRISTIANS are mandated by their Risen Lord to be peacemakers. In obedience to His divine command they have enlisted in the struggle to save succeeding generations from the curse of war. The choice before them is one between world order and international chaos. The earth shakes beneath the experimental explosion of atomic and hydrogen bombs. With feverish haste the Great Powers stockpile their lethal weapons of mass destruction. The gold and silver of nations large and small, are melted into cannon. Everywhere, on land, on sea, and in the air, there is heard the throbbing of the engines of war. Men are dying on the battlefields of Indo-China. There is an uneasy truce in Korea. The whole of Asia is in turmoil. Subject peoples chafe at their chains. There is bloodshed in Tunisia and Morocco. In the Middle East the Arabs hate the Israelis and the Israelis hate the Arabs. Germany is divided against itself. Behind the Iron Curtain hungry people cry for food. Millions of refugees trek their way over paths of want and desolation. There is economic unrest in France. There is political strife in Italy. There is rioting and rebellion deep in the heart of Africa. The power struggle between East and West poses a great danger for the human race. . . .

To begin with, American Christians must stand by the United Nations. They wanted the United Nations and said so. . . . That was eight years ago. Today the U. N. is under heavy attack. There is the unrepentant isolationist who never wanted the U. N. in the first place. There is the screaming nationalist who argues that the display of the United Nations Flag is an insult to the Stars and Stripes. There is the puffed-up go-it-aloner who naively assumes that, as in the case of Joseph's brethren, the nations will bow down themselves before the United States with their faces to the earth. . . . There is the common garden variety of demagogue who is against everything save the sound and fury of his own demagoguery. Then there is the person who is sincerely and earnestly dedicated to the principles and practices of international cooperation but who feels that the UN has somehow let him down.

The time has come for Christians to reaffirm their support of the United Nations. . . . Many activities of the United Nations offer promise of a brighter tomorrow. . . .

There is Korea.

The day will come when the intervention of the U. N. in Korea will be seen to have been a turning point in the age-long quest for peace. . . . No amount of upside down double talk can disguise the fact that in Korea unprovoked aggression was challenged by the world community. . . . Now that a truce is in effect, the eyes of Christendom will be focussed on the political conference which, it is hoped, will soon be convened. This conference must not become the occasion for a display of power politics by any nation or group of nations, East or West. Negotiations looking toward the establishment of a United Korea must be carried forward within the framework of the United Nations. . . .

So many delegates to the Assembly of United Church Women in Atlantic City requested copies of the address on "The Christian Struggle for World Order" by Dr. Walter W. Van Kirk, executive director of the National Council's Department of International Justice and Goodwill, that we believe OUTLOOK *readers will be interested in seeing these excerpts.*

THE EDITORS

There is the reduction of armaments.

For Christians this is a "must." The present race in arms is economically suicidal, politically hazardous, and morally indefensible. . . . If agreement on disarmament cannot be had with the Russians today, then let the search for an agreement be continued tomorrow, and next year, and the year after that. . . .

There is the raising of living standards.

The efforts of the United Nations to improve the lot of the millions of people who live in the under-developed areas of the world must be continued and expanded on many fronts. It was the United States that encouraged the U. N. to embark upon a program of technical assistance. Imagine, therefore, the consternation of those people in whose lands irrigation projects are under way, and soil enrichment programs, and plans for the prevention of disease and epidemics, when they are told that the United States is drastically curtailing its participation in these creative endeavors. And this at a time when the Soviet Union, and two Soviet satellites, Poland and Czechoslovakia, are making their initial contributions to this program. For the Congress to cut the American appropriation to U. N. technical assistance by 25 per cent is to do something that, in the long run and from the standpoint of our own enlightened self-interest, is politically stupid.

There is the matter of human rights.

Many of the people of our churches sincerely regret that our government is opposing "at this time" the ratification of Human Rights Covenants. Here again, our nation took the lead. And now we are announcing to the whole world that the Covenants on Human Rights will not be submitted to the Senate for ratification.

There are the refugees.

Christians believe the refugee problem should be dealt with on a global basis. The National Council of Churches has asked for the creation of international machinery under the U. N. to deal with this world issue on a world level. We rejoice in the fact that the Congress has enacted legislation permitting the entrance into this country, during the next three years, of 214,000 non-quota refugees. It is to be hoped church people will cooperate in making available the jobs and assurances necessary to facilitate the resettlement of those refugees for whom the Protestant and Orthodox churches have a special measure of responsibility. But the task of rehabilitating and resettling millions of refugees is the moral and political responsibility of the entire world community. That is why the liquidation of the International Refugee Organization can only be viewed as a calamity. . . .

I have mentioned only a few of our Christian concerns respecting the United Nations. . . . All of these concerns will be placed in peril if the U. N. is destroyed. And make no mistake about it. Powerful forces in this country are bent upon destroying the United Nations. Our churches must resist this trend toward international anarchy. I believe they will. Their record proves that they cannot be pushed around by the go-it-aloners. . . .

Not that the U. N. is a perfect organization. The experience of the past eight years has indicated the need of revising the Charter. When it comes to Charter revision, Christians must not be prophetic as to the future and realistic as to the present. . . . The day may

come when nation states will surrender many of their sovereign powers to an authoritative international body invested with substantial legislative and executive functions. But that time is not now. . . .

Looking toward the immediate future it seems clear that the Charter of the United Nations should be revised in certain important respects. The use of the "veto" by the Great Powers should be modified. It may be too much to expect that the "veto" can or will be renounced respecting issues of political substance. . . . But it can and should be abolished respecting procedural matters.

American Christians should support the process of negotiation. This is no less important than Charter revision. . . . The nations, particularly the Great Powers, must be brought closer together by the process of negotiation on the highest possible level. . . .

If we are to develop in this country a public opinion congenial to the process of negotiation we *must* accept the view that we cannot always have our own way; that no nation has a monopoly on truth; that it is of the essence of diplomacy to find a middle ground upon which the negotiating nations may stand in fairness to themselves and with due regard for the interests of the world community. . . .

The way to negotiate is to negotiate. . . . It must be conceded that to negotiate with the Russians is exceedingly difficult. But we must keep on trying, not in a mood of abject surrender but in the knowledge that posterity will bless us if we persevere in our efforts to reach an agreement with the Kremlin. The place for the United States to test the sincerity and good faith of those nations with which it desires to find common ground is in the conference chamber, not in the public press nor on the political rostrum. . . .

Our country has declared its willingness to negotiate with the Russians, on the Foreign Ministers level, respecting the unification of Germany and the conclusion of a peace treaty with Austria. . . .

Looking beyond conversations on the level of Foreign Ministers, or their deputies, we should be ready to support negotiations at the higher level of heads of state. President Eisenhower, in company with his trusted advisers, could be counted upon to carry forward such negotiations with credit to himself and with honor to his country.

In the third place, American Christians must support policies designed to relieve the hunger and deprivation upon which Communism thrives. . . . Emergency shipments to Europe and Asia of relief goods provided by American Protestant churches during the first eight months of 1953 were 72 per cent greater than in the same period of 1952. . . .

But the churches and other voluntary agencies cannot do in this area of humanitarian endeavor all that must be done. The needs are too great; the resources too small. Here is a task for our own and other governments. The Technical Assistance Program of the United Nations, as already indicated, is a creative effort to lift standards of living on a global scale. In addition, the United States, in its Point Four program, and in its distribution of surplus foods, has launched an assault upon human needs which could meet, in part, the danger of further Communist infiltration.

The churches hailed the Point Four program as one of the most constructive efforts ever projected in the field of American foreign policy. . . . The churches supported the Point Four legislation. They recommended substantial appropriations by Congress to lift the Iron Curtain of hunger and deprivation. This they will continue to do *provided* Point Four is not used as an instrument to buy Allies in the cold war. . . .

Similarly, the disposition abroad of our food surpluses should be dictated by humanitarian considerations, not by purposes of strategy in the game of power politics. The United States government owns outright more than two billion dollars' worth of farm surplus, including 400 million bushels of wheat; 265 million pounds of butter; 925 million pounds of cottonseed oil; 200 million pounds of cheese; 26 million pounds of dried beans; and 374 million pounds of dried milk. . . . The Congress has authorized the President to spend 100 million dollars for food to be distributed to needy people abroad during the next seven months. Also, under the Mutual Security legislation, 250 million dollars is authorized for food to be sold abroad for local currencies.

Similarly, the disposition of these food surpluses poses for the United States a crucial test of our national morality. If this food is made available on condition that the recipients, in one way or another, ally themselves with the West, the whole undertaking could boomerang to the discredit and hurt of the United States. If, on the other hand, these food surpluses are made available on the basis of human need, a vast reservoir of goodwill toward the United States will be created.

Finally, and most importantly, American Christians must impart courage and confidence to the people of our land. . . . The United States has become a vast whispering gallery of charges and counter-charges. . . . We are all agreed that if there are traitors in our midst they should be dealt with quickly and firmly. But surely these ends can be achieved without sowing the seeds of distrust and fear across our land. . . . One would suppose that our civilization was doomed, that the entire human race was foreordained to live in chains forged by the men of Moscow. It has even come about that to work for peace is regarded by the self-appointed custodians of our liberties as a form of Communist fellow-traveling. Thank God there are in this country hundreds of thousands of Christians, pastors and laymen, and the devoted women of our churches, who pray for peace and who are determined day in and day out to work for peace. They are not going to be bullied into silence simply because the Communists mouth the dogma of peace to disguise their aggressions.

The fears which currently beset us have seriously compromised the moral position of the United States in the eyes of the whole world. No amount of high-powered propaganda abroad in support of our institutions of freedom and democracy will suffice as long as we on the home front exhibit a mood of alarm and frustration. . . .

Let us be done with this nonsense. Let us recover that courage and daring by which our forebears won for our blessed Republic a place of honor among the nations.

New Social Welfare Periodical

A new periodical, *Christian Social Welfare,* made its debut last month from the offices of the Council's Department of Social Welfare. Edited by Miss Catherine Lee Wahlstrom, associate executive director of the department, the publication will be issued five times a year, with the cooperation of Christian Social Welfare Associates, a new membership organization.

"In Christian social work adequate communication is basic if there is to be understanding, collaboration and cooperative activity," Dr. Leonard W. Mayo, Chairman of the Department of Social Welfare, notes in the October editorial. "The launching of *Christian Social Welfare* is an important step in establishing a channel of communication. Some of its purposes are to: provide information on activities of the department and the associates; report on the welfare activities of denominations and councils of churches; promote better programs of service through church social work; publish professional articles germaine to the field of Protestant social welfare."

"From Insight to Action"

HOME AND FOREIGN MISSIONS AT BUCK HILL FALLS

QUESTIONS of such significance to the Protestant churches in America as how to strengthen local leadership in overseas churches so that they can take more responsibility in evangelistic work and how to improve the churches' religious and social ministry to millions of Spanish-speaking Americans will be dealt with in two National Assemblies to be held early in December at Buck Hill Falls, Pa.

The fourth National Assembly of the Division of Foreign Missions will be in session December 9-12 as a working conference, with approximately 250 delegates, voting representatives, consultants and guests from 87 denominational mission board and other related agencies present. Overseas guests will include missionaries and leaders in the Younger Churches, the nationals representing teachers and school administrators, theological seminary professors, medical experts, etc., from the Union of South Africa, Japan, India, the Philippines, Indonesia, Pakistan, Argentina and other countries.

In the three days thereafter, December 13-16, the fourth National Assembly of the Division of Home Missions will follow, with 300 denominational home missions executives, missionaries, local pastors and church women in attendance.

The theme of the Foreign Missions Assembly is "From Insight to Action," with Rev. Raymond A. Dudley, chairman of the division, making the keynote address. The Assembly last year considered the findings of the International Missionary Council at Willingen, Germany. This fourth Assembly will study how those findings are being put into effect. Graphic exhibits will point up the work in various parts of the world.

Three subjects to be considered by different work groups are: 1) mobility—pioneering projects, covering such topics as how to release men and women to meet new areas of human need and minister to the "whole" man, spiritually, educationally, medically, socially; 2) strengthening of the local mission leadership so that churches in the mission field can also become missionary churches—in other words, communicating a spirit of evangelism along with communicating the Gospel; 3) training for Christian leadership, involving both nationals and young missionaries in a two-way process.

Among key figures at the assembly will be: Mr. Ernest J. Bingle, editorial secretary, International Missionary Council, London, England, and editor of the *International Review of Missions;* Dr. Winburn Thomas, field representative of the American Boards that are jointly participating in the work in Indonesia; Mrs. Rosa Page Welch, outstanding singer and church woman who recently returned from a good will tour of Asia and Africa.

The evening meetings will be given to informal get-togethers with music and illustration used to describe projects in various countries.

This assembly will be preceded by a preliminary conference, also at Buck Hill Falls, held on December 8 to consider missionary institutions, their contribution to the total mission program and their relationship to the national churches. Professor Alford Carleton, president of Aleppo College in Syria, will be convenor of the first group, devoted to Educational Institutions; Professor Charles W. Iglehart, acting head of the Department of Missions at Union Theological Seminary, New York, convenor of the second group, covering Theological Institutions; and Dr. Ira Moomaw, executive secretary of the Rural Missionary Cooperating Committee of the Division, convenor of the third group, on Medical and Technical Services, Rural Centers and Other Institutions.

At the Assembly of the Division of Home Missions, speakers and panelists in three days of intensive discussion will weigh the whole question of relations with Spanish-speaking Americans, studying such problems as language and cultural differences, community prejudices, health and welfare needs of people from Puerto Rico and those of Mexican origin or descent, as well as the Spanish-speaking migratory laborers.

Dr. Roswell P. Barnes, executive secretary of the Division of Christian Life and Work, will make one of the principal addresses, covering the resources of the National Council of Churches in relation to the church's ministry to Spanish-Americans. Dr. Stanley I. Stuber, general secretary of the Japan International Christian University Foundation and chairman of the study commission for the assembly, will talk on "Christian" America, and Rev. H. Ellis Plyler, rural coordinator for the Home Missions Division in Puerto Rico, will chair one study group.

Three studies have been completed in preparation for the assembly and will be reported upon. They include: 1) Puerto Rican colonies, prepared under the direction of Rev. Meryl Ruoss of the Pathfinding Service; 2) Spanish-speaking people in the Southwest states, prepared by Dr. Paul L. Warnshuis, chairman of the Division's Committee on Migrant Work; and 3) Spanish-speaking people in the migratory labor force, prepared by the migrant field staff of the Home Missions Division assisted by Rev. David W. Barry and Dr. Lauris B. Whitman of the Council's Department of Research.

The Call for the Assembly, sent out by Miss Edith Lowry and Dr. I. George Nace, co-executives of the Division of Home Missions, emphasized that "a new high in wetback traffic from Mexico has serious implications for the already depressed Spanish-American group in the Southwest and for all migratory labor," and highlights the need for church attention to the Spanish-American problem.

Preceding the divisional assembly a meeting will be held at Buck Hill Falls on December 12 of the Division's department of the Urban Church, the Town and Country Church, the Committee on Spanish-American Work, the West Indies Committee, the Alaska Committee and the Committee on Indian Work.

United Church Women

(*Continued from page* 7)

sion areas. Expressing appreciation of the reality of the world church and what Christian missionaries have accomplished she went on to say that there is a definite place in the foreign mission field for the Negro missionary as an interpreter of the Christian Gospel and the American way of life to people of color.

Mrs. Wyker was re-elected president of the United Church Women for the coming biennium.

The delegates elected three new vice-presidents: Mrs. J. Birdsall Calkins, North Arlington, Va., Episcopalian; Mrs. Charles S. Johnson, Nashville, Tenn., Congregational Christian; and Mrs. Howard G. Colwell, Loveland, Colo., former president of the American Baptist Convention.

Re-elected treasurer was Mrs. Norman Vincent Peale, New York City, wife of Dr. Norman Vincent Peale, minister of Marble Collegiate Church.

Also elected were Mrs. Norvell E. Wicker, Louisville, Ky., Protestant Episcopal, as recording secretary, and Mrs. E. L. Hillman, Durham, N. C., Methodist, as corresponding secretary.

Samples of "The Roy L. Smith Bible Lessons," "The Bible Speaks," "Sidewalk Sermons," and "Prayer for Today," issued by National Council Religious Features, and the mastheads of a few of the papers which use them.

The Bible Speaks in Newspapers

By FRANCES DUNLAP HERON

EVERY week hundreds of thousands of Americans take up their favorite newspapers and read not only the crime headlines, the sports, the comics and the recipes, but also their Sunday school lesson! They learn what that heretofore confusing Bible verse really means, why Jesus triumphed, how they themselves can use his teachings today.

Of course many of them go to church on Sunday and talk some more about the lesson. But for others the "Roy L. Smith Bible Lessons," or "The Bible Speaks" by Dr. Kenneth J. Foreman, in the local paper is their mainstay of religious information and guidance.

These columns are two of the National Council Religious Features appearing in daily and weekly newspapers of the United States and Canada with a circulation of 5,093,086. The other two are "Sidewalk Sermons" by Dr. Smith and "Prayer for Today" by various authors. They are the result of cooperative planning by religious education leaders of 39 Protestant denominations working through the Division of Christian Education of the National Council of Churches.

Sharing in the production of the International Uniform Sunday School lesson outlines is the oldest form of interdenominational cooperation, dating back to 1872. But the use of these outlines as the basis for interdenominational syndication of lesson interpretations in newspapers is a recent development, starting in 1947.

To the Publishers' Section of the old International Council of Religious Education (now the Division of Christian Education) goes the credit for initiating the project.

Instead of perpetuating the cry that "the newspapers won't print religious stuff," the interdenominational group decided to try to use the secular press to reach men, women and youth with Christian teaching.

A Committee on Newspaper Lesson Syndication was set up to map policy, select writers and start the syndication wheels rolling. Roy W. Belford, of Toronto, United Church of Canada, present chairman, was one of the organizers and has been a member ever since. In Professor Foreman of the Louisville (Ky.) Presbyterian Seminary, long-time teacher of Bible and philosophy, the committee found its choice for lesson interpreter for weekly papers. On September 21, 1947, "The Bible Speaks" first appeared.

Next—a column for daily newspapers. The committee's finger settled on Dr. Smith, noted Methodist writer, preacher and executive. On January 1, 1948, the "Roy L. Smith Bible Lessons" started as a feature for daily papers.

Dr. Smith's down-to-earth quality proved so popular that on May 1, 1949, a companion to his lesson interpretation was launched—a five-days-a-week series called "Sidewalk Sermons." Each of these 250-word articles plays up the moral and ethical implications in current events and appeals to readers of all faiths. For example:

"One rotten apple spoils the whole barrel, one hypocrite raises suspicion concerning an entire church, and one ex-convict union official exacts a toll from all honest members of the union."

"Prayer for Today" was added on January 1, 1952. Twenty-seven laymen and ministers of 18 denominations take turns expressing thanksgiving and aspiration to God in keeping with national and religious observances, the seasons, and special events such as the English coronation. Among the authors are Kirtley F. Mather, professor of geology at Harvard University; Luther W. Youngdahl, former governor of Minnesota and now district judge in Washington, D. C., and Dr. Claude U. Broach, Charlotte, N. C., minister of St. John's Baptist Church.

Syndication of these features is handled in the Mid-West Office of the National Council in Chicago. Mrs. Helen Cantley has from the first coordinated details, and in the interest of this project has personally visited 361 communities in 32 states during the past five years. From the beginning, success of

(*Continued on page* 12)

As Maine Goes...

By H. Travers Smith

"*Life* magazine said it looked like scrambled eggs," said our United Nations tour guide.

"To me, it looks more like an amoeba," replied one of our boys from Maine. (The mural being discussed was in the General Assembly Room at the UN).

To be utterly frank, I was quite proud of him, and for that matter I was quite proud of all our 11 youngsters representing various parts of Maine and seven denominations.

The World Order Caravan of the Maine Council of Churches plans a United Nations tour each year. It began in 1945 with an essay contest to interest high school youth in world order. Radio stations in Maine carried the two winning presentations. In 1946 and 1947 the two winners were given a trip to the UN.

In 1948 the public presentation by the winners was discontinued because it was felt that this placed a premium on the young people who could best present their papers. A key and chain were given the winners, and a brass plaque to have for one year in their church.

Gradually the essay plan was dropped and a definite feeling took shape that more young people throughout the state should be included. In 1951 the contest was abandoned and individual denominations were asked to pick young people on the basis of their being able to share their UN experiences with as many people as possible on their return. The plaque is now awarded to the boy and girl making the best written report of the UN trip.

How is all this financed? Each youngster pays $25 and the Maine Council of Churches with the help of a generous donor pays the rest. The total cost for the 16 people (11 young people and 5 adults) is approximately $500.

The eleven young people of the World Order Caravan from the Maine Council of Churches are briefed by Rev. Ernest Lefever, associate executive director of the National Council's Department of International Justice and Goodwill, before visiting the UN.

Places of interest are visited in New York: the Cathedral of St. John the Divine, the Little Church Around the Corner, Riverside Church, television shows, Radio City Music Hall, etc. But the main emphasis is on the United Nations.

This year Dr. Ernest Lefever, associate executive director of the National Council's Department of International Justice and Goodwill, briefed our party one morning at the hotel on the meaning of the UN. The next morning we went on a guided tour of the UN. At noon we had dinner reservations in the UN Delegates Dining Room (most other meals were in the Automat). Some of us sat at a table to be used that day by Ambassador Lodge—so we left him a note reading, "Hi, Hank." Then in the afternoon our group divided and visited two sessions of the UN.

Out of this rich experience we have new enthusiastic supporters of the United Nations and world order. We're proud of that 1945 experiment that is now an established success. We hope that as Maine goes—so will other state councils for the good of world order.

The Bible Speaks

(*Continued from page* 11)

the project has depended largely on the assistance of ministerial associations, councils of churches and local church leaders who recommended these features to their editors.

What attracts readers to the National Council Religious Features, and how do they use them? Fan letters that pour in on the authors give the answer. The busy reader, whose knowledge of the Bible is often sketchy, is caught by the informal, vivid style with which both Dr. Foreman and Dr. Smith explain the biblical background of the Sunday school lesson and then illustrate its meaning in the experience of that very reader today.

For instance, from Dr. Foreman: "Jesus died because of sin, and we must not make the mistake of thinking it would have been different if we had been there."

And from Dr. Smith: "The rich and the powerful are as often in need of humble friendliness as the down-and-outer. To get under the load of a rich man without trying to get down into his pocket is also something very religious."

Typical of the layman's attitude is the man who wrote to Dr. Smith: "One thing I like most about your articles is the absence of the negative side of religion—the quibbling over minor differences in dogmas and beliefs of the various denominations—and your emphasis on the important things from the positive viewpoint."

Many a Foreman or Smith clipping goes to Sunday school for reference in class study. A Presbyterian men's class in Gomer, Ohio, thanked the Lima *News* for the Smith Bible Lessons, in the hope of encouraging editors to give more space to the "thrilling incidents that occur daily in the important realm of spiritual activities."

The prayer-writers, too, hear from readers who find strength for daily duties in "Prayer for Today." A Kansas housewife summed it up this way: "The prayers are inspirational and express thoughts for us everyday folks that we wish we could express for ourselves."

"With this start and with the immense field yet untouched, the syndication committee looks forward to selling more and more newspaper editors on the idea that the greatest inner need of every reader is to understand God—and himself—better," says Mr. Belford, the Chairman, as the committee begins its sixth year directing the work of National Council Religious Features.

"A Consecrated Ambassador of Christ"

JESSE MOREN BADER TO RETIRE

ON THE evening of December 1 in Riverside Church, New York, more than 200 men and women —church members, pastors, church executives and clerical workers from church organizations and many others — will come together at a dinner to honor a man who has given more than half his years to the cause of Christian evangelism.

The gathering is the second one to honor Dr. Jesse M. Bader, retiring after 22 years as executive director of the National Council's Joint Department of Evangelism and as director of evangelism for the former Federal Council. In October he was given the 1953 "Upper Room Award" for Christian leadership as a "consecrated ambassador of Christ."

The record is an impressive one of 34 years in evangelism, both for his own denomination, the Disciples of Christ, and in interdenominational life.

Born in a log cabin in the little town of Bader, Ill.—named after an uncle who was one of the first settlers—Jesse Bader was brought up on a farm in Coffey County, Kansas.

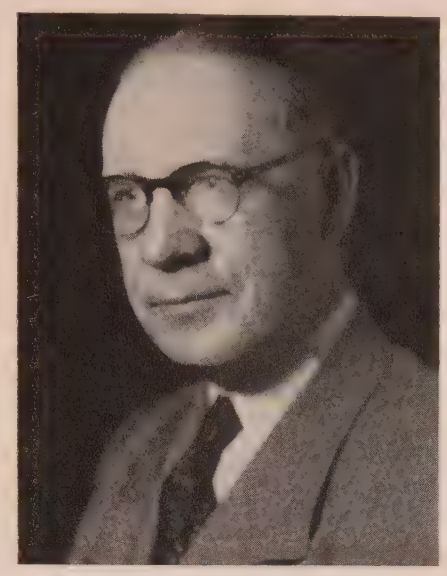
At 16 he was president of Christian Endeavor in his local church; at 18 he was Sunday school superintendent.

Working his way in college at Kansas University, he intended to study medicine—but he first became a preacher to help finance his schooling. A Christian Church at nearby Perry, Kan., asked the University to help find them a student who would fill their pulpit on Sundays. Young Jesse Bader, invited to try the job, prepared two sermons; and at the end of the Sunday evening service at Perry, he was asked to take the job.

After two years in Kansas, he decided to enter the ministry altogether, and went to spend four years at Drake University and its College of the Bible in Des Moines, Ia. At the beginning of his senior year in college he married a fellow-student, Golda Elam, also active in church life. Mrs. Bader is currently president of the Protestant Motion Picture Council.

After he had completed theological training, they went to Atchison, Kan., where for eight years he was pastor of the First Christian Church.

At the end of that time, he resigned his pastorate to go overseas as a YMCA secretary in World War I. He was one of 12 men selected to hold preaching missions among American troops during the German occupation — an experience that stood him in good stead in planning the National Council's Preaching Missions to the Armed Forces in recent years.



DR. JESSE M. BADER

In 1919, after 18 months with the army, he returned home to serve for two years as pastor of the Jackson Avenue Christian Church, Kansas City, Mo., and then 12 years as Secretary for Evangelism in the Disciples of Christ.

In January of 1932, after 12 years with the Disciples, Dr. Bader became associate secretary of Evangelism in the Federal Council of Churches, working with Dr. Charles L. Goodell.

Two years later, on Dr. Goodell's retirement, Dr. Bader became head of the Commission on Evangelism. The growth of the evangelism program since then has been tremendous.

In the early 1930's, there was only one denominational secretary of evangelism—in the Presbyterian Church, U.S.A. (The Disciples had not filled the job that Dr. Bader left vacant.) Today 30 denominations have 46 full-time staff members in evangelism, with definite programs and ample budgets. The National Council's own evangelism department has a staff of seven, as compared to two when Dr. Bader and Dr. Goodell worked together, and a budget more than ten times what it was in 1932.

The department's programs are extensive. Out of Dr. Bader's experience in using laymen and Sunday school teachers in his early pastorates came the Visitation Evangelism programs that are now part of community-wide evangelism.

In 1936, he initiated the National Preaching Missions, held across the country, programs that have now expanded with the addition of the National Council's own staff evangelist, Rev. Charles "Chuck" Templeton.

In 1938, Dr. Bader began the University Christian Missions, now carried on under the direction of Rev. James Stoner, to reach young people on college and university campuses.

The National Christian Teaching Missions he developed from the Presbyterian, U.S.A. Mission to Sunday School Teachers, which he spread in interdenominational use.

From the Presbyterians also came the observance of World Wide Communion Sunday, which they had marked in their own churches and missions. Today it is observed in churches of scores of denominations around the world.

Under Dr. Bader's guidance also developed the Christian Ministry in the National Parks, directed by Rev. Warren Ost.

Dr. Bader will retire on Dec. 31 from the National Council — but he is definitely not retiring into inactivity.

He plans to give full-time service to the World Convention of Churches of Christ, an international organization he initiated in his own denomination in 1930. He was its first president and has been its general secretary since it began. His first major task for the World Convention, he says, is to begin preparations for its next meeting in Toronto, Canada, in August of 1955.

Eisenhower Commends RIAL

"Light their life with faith, bring them to worship this week," is the theme of the fifth annual campaign of Religion in American Life in communities all over the U. S. this month.

The November campaign opened with a program carried by major radio and television networks, featuring President Eisenhower, stage and screen stars Ethel Waters and Grace Kelly, movie producer Samuel Goldwyn, national RIAL chairman Charles E. Wilson, and others.

The President's message, urging all Americans to support their religious institutions, added that "by strengthening religious institutions, the Committee on Religion in American Life is helping to keep America good. Thus it helps each of us to keep America great."

The RIAL program is sponsored by a layman's committee composed of members of the three major faiths and is supported by 23 national religious bodies. American business aids the program by providing a national advertising campaign in newspapers, TV, radio, billboards and car cards.

Are College Students Religious?

THE widely-held idea that American youth take a vacation from church life while on the college campus is challenged by the man who probably knows more about the state of Christianity in the nation's schools of higher learning than any other man in the country.

"It's just not so," says Rev. James L. Stoner, who has virtually lived on the campus during the last nine years, conducting university Christian missions. "Their record for church attendance," he adds, "is every bit as good as that of their elders and of young people at home, and in some cases, even better.

"Frequently I am asked: are college students religious? I answer with an emphatic 'yes.' College students are concerned about the Christian faith and are seeking to improve their religious knowledge.

"Students are troubled by world conditions, their personal involvement with the military, and economic and social conditions. They are thinking. They are thinking seriously and asking penetrating questions. They want to know."

To catch the mood of their thought and the spirit of the search, more than 50 University Christian Mission speakers recorded the three questions most frequently asked of them in informal discussions, in classrooms, and during personal conferences. Twenty-five of these questions are listed below under special headings.

God —

"How do you know there is a God?"

"If God is loving and kind, why is there so much suffering in the world?"

"Is God created by man in man's image to satisfy man's ego?"

Jesus Christ —

"Tell me, what's this man Jesus all about?"

"How can you prove Jesus the man was Christ the Savior?"

"Is Jesus divine?"

Bible —

"How can I reconcile the story of creation in Genesis and the idea of Evolution?"

"What about the miracles? Can you believe in the Bible literally? Is every word true?"

"What about the Revised Standard Version of the Bible?"

Church —

"Can one be a Christian without belonging to (and attending) a church?"

"What has the church done to better race relations in America?"

"How should Christianity deal with Communism?"

Personal Behavior —

"If we're the product of inheritance and environment, what's all this talk about ideals, choosing the right way and stuff?"

"How can we make our Christian ideals work in our jobs after graduation?"

"What is your opinion of drinking?"

"Should I get married while I am still in college? What about interfaith marriages?"

Purpose —

"Does life have a purpose?"

"What do you mean by salvation? Does it involve judgment? Are Christians the only ones who are saved?"

Education —

"How can factual study of religion be accomplished without violating the religious liberty of teachers or some students?"

"Can a teacher be objective about religion?"

Mr. Stoner believes the following statistics are fairly accurate and furnish an index of the religious concern of students:

There are more than 2,350,000 students enrolled in our colleges and universities. Probably 600,000 of these students are active members of churches, church Foundations and Christian Associations near the campus. More than 1,175,000 (one-half the total enrollment) are involved in some church program each year at home or in college. More than 90 per cent participate in church, informal dormitory discussions, and other types of meetings dealing with religious issues under sponsorship of religious groups or independently and spontaneously. One campus, with 4,300 enrollment, said that because of the work of the University Christian Mission more than 90 per cent of the students participated in some religious meeting or discussion during the five-day program. About 1,200 of the 1,800 colleges of America have some type of University Christian Mission or Religious Emphasis Week.

It is estimated that 60 per cent of our colleges and universities offer credit courses in religion. Thousands of students are enrolled for these courses. Churches have more than 1,500 student centers near the colleges and universities and there are more than 900 YMCAs, YWCAs and Christian Associations ministering to the religious needs of students. In other words, opportunity is given for religious interest and expression—and the students do respond.

The University Christian Mission has helped to improve religious knowledge on the campus as much as any other type of program. Teams of outstanding Christian leaders—congressmen, college presidents and professors, clergymen, lawyers, doctors—give their time to the missions. Their names read like an "all star" cast: Clark Ellzey, Louis Evans, Jack Finegan, Georgia Harkness, Walter Judd, Arthur Kinsolving, T. Z. Koo, Robert McCracken, Edward McCrady, Ralph Sockman, and many other well-known Christian leaders. They speak in chapel and convocation, lead discussions in classrooms, fraternities, sororities, dormitories, faculty meetings, and hold personal conferences. More than 100,000 students and faculty members are reached each year. Since 1938, when University Christian Missions were started, 237 colleges and universities in 45 states have been visited by teams of outstanding Christian leaders.

Fair Employment Practiced

An American industrial concern which has practiced a policy of racial equality in employment since 1919 is described in the current issue of *Interracial News Service*, issued by the Council's Department of Racial and Cultural Relations.

International Harvester Company has enforced its no-discrimination personnel policy both in the South and the North, and the National Planning Association Committee of the South, which studied three major company plants in southern communities — at Louisville, Ky.; Memphis, Tenn., and Evansville, Ind. — reports that the practice is working satisfactorily.

Before establishing new plants, International Harvester informs the local community — business and working people alike — of its policy of equality in employment, and makes sure also that its foremen and managers are thoroughly cognizant of the policy. Hiring, orientation classes, wages, upgrading and promotion all are handled on a basis of racial inclusiveness and equality.

H. Christian Sonne, chairman of the NPA board, notes:

"We need larger numbers of skilled and highly trained workers than we now have to make the best use of existing abilities of all racial groups, to extend educational and training facilities and to improve employment opportunities — whether to cope with a national emergency or to assure that in peacetime the country can continue to increase its standards of living. . . ."

Church and Economic Life Week

"THE process of identifying business with the great goals of the human race is all that can maintain today's free corporate system," writes W. Howard Chase, outstanding Christian layman and public relations consultant, in a recent issue of *The Christian Advocate*.

He adds: "Let us never for one moment give up our magnificent technologies. But let us use our every power to identify the owners and managers of those technologies with the simple goals —better education for everybody's children, better housing, better opportunities based on ability, more security for the aged and infirm, more respect for the opinion of any man who has opinions — these are the qualities that add to human relations."

These qualities, with others coming to the forefront in the rapid developments under way in the field of human and industrial relations, will be highlighted for discussion in churches and church groups during Church and Economic Life Week, January 17-23, 1954.

The week's theme will be "Christian Action in Industrial Relations" and it will feature changing attitudes and definite courses of action of church groups in various parts of the country in relation to industrial situations and labor-management problems confronting a number of typical American communities.

"Christian citizens have a particular responsibility to see that their actions as participants on the side of either labor or management, as well as their attitudes and opinions as mediators or members of the concerned general public, reflect Christian principles and practices," states Rev. Cameron P. Hall, executive director of the National Council's Department of the Church and Economic Life, which sponsors the annual Church and Economic Life Week program.

The article quoted in the opening paragraph, "Consider Citizen Sam," by W. Howard Chase, a member of the General Committee of the Department of the Church and Economic Life and chairman of its educational program, will be included, along with six others describing specific actions taken by church, ministerial or church-and-community groups, in a pamphlet, now in preparation by the Department, under the title of "Christian Action in Industrial Relations. Other program and study materials, including suggestions for observing the week in local churches and communities, will be available on request from the Department of the Church and Economic Life, 297 Fourth Avenue, New York 10, N. Y.

A *Christian* Christmas?

The efforts of the Council's evangelism department to promote a more Christian observance of Christmas have met with a gratifying response, according to Dr. Jesse M. Bader, executive director of the department.

The Greeting Card Publishers report that the purchase of *Christian* Christmas cards has increased over 100 per cent in the last two years. An attractive exhibit of the better type of cards held recently at the Savoy Plaza Hotel in New York at the request of the department impressed those present.

Another effort of the department has been to discourage the holding of office drinking parties during the Christmas season. In New York City alone last year, it is reliably reported that over $6,000,000 was spent on such parties!

The Life to Which God Calls

"I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace." — Ephesians 4:1-3.

THE letter to the Ephesians has much to say to twentieth century American Christians concerned for the mission and unity of the church. Consider how searching is this single sentence which begins the main body of the letter to the Ephesian Christians.

CAN any of us doubt that the quality of life to which God calls us is something far different from what even the best of us practise? Is it really easy to see accurately reflected in the New Testament the congregations we know best? Or are there pictures there of Christians joined together in a kind of radiant hope and joyful assurance quite different from the placid self-complacency we know so well?

IF THE Holy Spirit furthermore has been leading the Church for twenty centuries into a fuller understanding of Christ's will for it, how much greater should be our chagrin for our poor achievements of today.

THIS single sentence entreaty is characteristic of the entire New Testament in its affirmation that the Christian is obliged to accept a pattern of life whose specifications he did not himself draw up. He has been called to a new life given to him in the Gospel. What is true of the individual is also true of the church. It, too, is required to be faithful to the leading of Christ's Spirit. When it becomes unfaithful it becomes less than a church.

THE "mission" and the "unity" of the church, therefore, no matter how we may conceive them, are not the elective, optional, transient characteristics of an autonomous institution conceived of as an end in itself. Christ has sent his church into the world to carry on his blessed work of redemption. Its sense of obligation and its yearning for unity are not finally its own. They come from Him.

GERALD E. KNOFF,
Exec. Sec'y., Division Christian Education

Prayer: Eternal God, who in thy patience and forbearance hast loved us even when we have been unworthy, help thy people everywhere to examine their own lives in the light of the Gospel of thy Son Jesus Christ so that more and more, led by thy Holy Spirit they may understand their mission and be led to a fuller unity with their Christian fellows and with Thee, in the name of Him who has called us to Himself and Thee, our Lord Jesus Christ. *Amen.*

Council Personalities

Dr. Walter W. Van Kirk is a clergyman who has devoted most of his life to working for better international relations and a lasting world peace. At present he directs the Council's Department of International Justice and Goodwill.

VAN KIRK

Dr. Van Kirk says that his department currently is working to strengthen the United Nations, to promote the economic and social well-being of peoples in underdeveloped areas through technical assistance programs, to recommend policies regarding refugees and promote enactment of fair and nondiscriminative immigration statutes, and to safeguard the rights of conscientious objectors. His department, he adds, also is working toward the placing of all armaments, including atomic weapons, under international regulation and control; ratification of the Convention on Genocide; and early ratification of a Covenant on Human Rights.

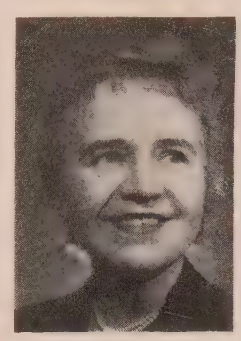
As official National Council observer to the United Nations, Dr. Van Kirk prepares and distributes memoranda on the work of the UN, and convenes occasional seminars on the UN.

As executive secretary of the Department of International Justice and Goodwill for the Federal Council of Churches from 1925 to 1950, Dr. Van Kirk travelled throughout the world, actively participating in conferences designed to bring about a better understanding between nations. When the United Nations came into being, he was a consultant to the U.S. delegation at the UN San Francisco Conference in 1945, and subsequently official observer to the UN for the Federal Council of Churches.

Born in Cleveland, O., in 1891, Dr. Van Kirk holds degrees from Ohio Wesleyan University and Boston University School of Theology, as well as several honorary degrees. After ordination into the ministry of the Methodist Episcopal Church in 1919, he held several pastorates in Massachusetts until he was appointed to the staff of the Federal Council of Churches in 1925.

Dr. and Mrs. Van Kirk, who live in Mt. Vernon, N. Y., have one daughter and two grandchildren. Dr. Van Kirk names as his principal hobbies his grandchildren, collecting stamps, fishing and reading whodunits.

The gifts of creative musicianship and down-to-earth office-managing rarely are found in the same individual, but these two personality facets blend harmoniously in *Mrs. Nellie Lind,* secretary to National Council official Dr. Roswell P. Barnes —and a professional musician in her own right.



MRS. LIND

Of her secretarial role Mrs. Lind has evoked such remarks as the following: "Very often I have had occasion during the past six months to call down the blessings of heaven upon your head for sending Mrs. Nellie Lind to me."

Of her role as a contralto in concert and opera, Mrs. Lind has received high professional praise and public appreciation, including a scholarship with the famous voice pedagogue F. X. Arens, in Portland, Ore.

Mrs. Lind was born in Portland and lived in an environment in which music played a major role. Her father was a professional violinist who encouraged his daughter to begin studying the piano when she was six years old. Although she didn't start studying voice until she was 16, Mrs. Lind remembers a childhood and youth spent in singing for pleasure — and for audiences, some in the churches of Portland.

After the period with F. X. Arens, Mrs. Lind went on to further voice study and repertoire development, including a period with Taglieri, famous tenor who was teaching in Portland at that time. She studied voice consistently for ten years, usually devoting full time to music, but at her father's suggestion found time to complete a business course and to apply her office skills occasionally on a part-time basis.

At the age of 26 she married Waldemar Lind, a violinist and conductor, and went to San Francisco where she first engaged in concert appearances and then joined the San Francisco Opera Company.

In 1941 the Linds came to New York City for the debut of their 12-year-old daughter Mildred as a violinist at Town Hall. Mr. Lind became ill, and Mrs. Lind started applying her office skills on a full-time basis. In 1943 she became secretary to Dr. Barnes, then an official with the Federal Council of Churches.

Mr. and Mrs. Lind now live in Queens.

Miss Josephine Little, an associate director of the National Council's Department of Finance, has spent most of her professional life in the fund-raising field. The finance department provides financial support for the general operations of the National Council.

MISS LITTLE

Before her affiliation with the Council, in 1950, Miss Little was director of the YWCA department responsible for raising the national budget of the organization. Known as the National Support Department of the YWCA, the section handled all phases of the fund-raising work, including promotion and interpretation.

In her present position Miss Little is primarily responsible for building up financial gifts from women to the National Council. Her work in this respect includes extensive personal contact, correspondence, and interpretation of the Council's program to women throughout the United States. In addition, she shares the general administrative work of the department.

Before entering fund-raising for the YWCA, Miss Little served as director of Y summer camps, handling program and business operations; and as industrial secretary for the Y — administering programs for young women employed in industrial plants. In all her YWCA positions she had offices in New York City.

From 1924 to 1926 Miss Little was associate dean of women at Syracuse University. Her first job after graduating from college was that of welfare director for personnel at the Crunden Martin Box Factory in St. Louis, Mo. In this capacity she supervised the library and health program, and served as general counsellor to women employees.

Born in St. Louis, Mo., Miss Little graduated from Wellesley College with a B.A. degree. She currently lives in Manhattan, and says her special interests are reading, listening to music, attending the ballet and the theatre, doing needlepoint, and spending time in the country.

Outlook

"Light on a Hill"

THE National Assembly of United Church Women made history in Atlantic City, October 5-8. Made history, perhaps, first of all in its *being*. The advance announcements which spoke of it always as the "sixth" national assembly were technically correct. Twelve years ago in Atlantic City, nine years ago in Columbus, seven years ago in Grand Rapids, five years ago in Milwaukee, three years ago in Cincinnati — these assemblies did indeed count up to five. And Atlantic City, the sixth.

But 1950 and the Constituting Convention of the National Council of Churches of Christ had intervened since Cincinnati. The United Council of Church Women by its own vote had become the General Department of United Church Women of the National Council of the Churches of Christ in the U.S.A. And thus in a true sense Atlantic City 1953 was the *first* assembly of United Church Women. Now church women came together representing not only their local and state councils but also their denominations. Representatives of denominational women's organizations as well as representatives of councils had made up the planning committee. Atlantic City was "my council's" national assembly, yes; but in another sense it became "my denomination's" national woman's assembly. Atlantic City 1953 was "our assembly" in a way in which Atlantic City 1941 had perhaps never conceived. The presence of the president and the general secretary of the National Council of Churches helped symbolize the new relationship.

The national assembly made history, then, in its *being*. It made history also in its revelation of *strength*. Back in 1941, in that fearful week of Pearl Harbor, fewer than 100 women met together in a hotel room to launch a national organization. These 85 women had strength behind them — the strength of the Council of Women for Home Missions, the Women's Committee of Foreign Missions, the National Council of Church Women, the strength of women's interdenominational missionary federations across the country, the strength of great missionary institutes, the strength of a World Day of Prayer observed annually in many communities. But the 3,500 delegates to Atlantic City 1953 had the added strength of 1,900 local and state councils of church women behind them; the strength of 18,000 annual World Day of Prayer observances, of an annual May Fellowship Day, an annual World Community Day, the strength of a Christian Woman's Action Program for Peace ("We will discipline ourselves to share our abundance of spiritual and material resources"), of "Next Steps in Race Relations" ("We begin where we are and we go forward from there"), of "A Christian Declaration of Loyalty" ("We do our own thinking . . . we dare to speak out").

The timid $12,000 budget of 1941 had become the bold $314,000 budget of 1953. (Not that the women were "timid" in 1941. Their faith was bold — so much so that perhaps we should say the bold $12,000 budget and the timid $314,000!) Now the thriving twelve-year-old could dare to ask the President of the United States to come to speak to her. She could ask great leaders of the church, the schools, the areas of communication to share their wisdom. They came. They came "without money and without price." And every newspaper reader in the country during the week of October 5-8 knew that United Church Women — 3,500 strong — were meeting in Atlantic City.

The national assembly 1953 made history in its *being* and in its revelation of *strength*. The assembly made history also in its own perception of the *creative potentialities* within a group united in prayer, in conviction, in service to their Lord. The apparent recognition by the women that a new status for themselves in the churches would be freighted with new responsibilities was part of that perception. So was their support of courageous resolutions looking to a world of brotherhood, of peace, of righteousness — a thoughtful but generous support, in spite of the realization that fulfilling the resolutions would cost new sacrifices, the loss of some cherished traditions.

The delegates perceived their own creative potentialities as a group most keenly, perhaps, as their president in her closing commitment message called them to become the "light on a hill." In a dark world, light. Not a new call, to be sure. But a great call, the women recognized, that could lead them far.

The General Department of United Church Women is asking for a Fellowship Fund of $100,000 in 1954 to safeguard a continuation and an expansion of its varied work. In the light of Atlantic City, $100,000 seems pitifully — almost sinfully — small. In the light of Atlantic City, one dares to say the Fellowship Fund should be raised before 1954 even begins.

Our Migrant Ministry

ANOTHER Thanksgiving season has come. Swifty, we think as we look back on the last twelve months of effort and accomplishment, happiness and pain, that mark the normal life of man and woman.

Again, it is the Harvest Festival time, when we give thanks for the fruits of the rich, black earth that have been gathered and stored for us to enjoy.

Can we do that comfortably without a prayer for the men and women who reaped and set away that harvest for us, or saw it whirled rapidly away to the markets of the world? Have the months gone too swiftly, too unrewardingly, too rootlessly for them? Has pain outweighed happiness, as many of them lived, day by day, with the haunting uncertainty of weather as the determinant of their earnings, huddled in the discomfort of raw board shacks without the simplest equipment for home-making or child-nurture?

One to two million migrants follow the sun to pick the crops. As they move ceaselessly, achingly, from

north to south, east to west, in their jalopies or in the trucks of the padrones who brought them to their last job and will carry them to the next, have they time or heart to pause and give thinks?

This is a question for all of us, for everyone in America. Do we give thought to the picker as a person? Or are his hands merely the machine we are glad to use when the fruit and vegetables are ripening fast and must be as rapidly picked? He is the key figure whose presence or absence at the critical moment spells success or ruin for the farmer, for the agricultural economy. Yet we note unhappily that once the crop has been pulled, the farmer and the community await his departure eagerly, anxiously.

Homeless, voteless, without the protection of ordinary social laws and services, he hurries on, a zero in community life, despite his vast contribution to its welfare.

Not quite a zero to all groups and conditions of men, however. Doggedly, with love and faith, the Migrant Ministry of the Council's Division of Home Missions, supported by 23 Protestant denominations, has worked for 30 years for America's itinerant pickers. Day nurseries, games, schools, prayer circles, God's Word we have brought to the men and women in the field, and to their children.

For this inspired work by our dedicated men and women we humbly and joyfully give thanks during this Harvest Festival of 1953. And join our Thanksgiving prayers for a real awakening of all the American people and for an expanded Migrant Ministry to the prayers of that wandering fraternity that is ever hopeful that the next turn in the road will bring more abundant crops, more livable camps and some measure of financial security.

Faithful to Freedom

IT SEEMS very much worth repeating in these pages the definition that President Eisenhower gave to the church women at Atlantic City of the community that can say: "We are faithful to freedom."

"With your neighbors," he told the assembly, "you can join in work that—even as it remakes your own town or hamlet—helps remake the world.

"For it is within your power to reach for—and to attain—that day when you and all your neighbors can proudly say these things:

" 'Here in this community we are faithful to freedom.

" 'Here in this town, our public schools are staffed and equipped to train our children splendidly to be free and responsible citizens.

" 'Here our teachers, loyal citizens of their free country, enjoy true freedom of thought, untrammelled by political fashion or expediency.

" 'Here our libraries contain everything that can add to man's enlightenment and understanding—respecting common decency but disdaining any other censorship.

" 'Here our ministers and Sunday school teachers command the respect that they so justly earn in teaching our sons and our daughters the love of God.

" 'Here our hospitals and our clinics give faithful care to all who are sick and cannot help themselves.

" 'Here our people—all our people—have the chance to enjoy the arts, to learn, to become intimate friends with the heritage of freedom.

" 'Here we rely—not primarily upon government grant or political panacea—but upon our own wisdom and industry to bring us the good and comforting things of life.

" 'Here we know not the sight or smell of slums that stifle the spirit of men.

" 'Here all of us work to make our processes of government the best, the most honest and the most just known to any man.

" 'Here we have welcomed with our hearts new citizens from distant lands, and here we thank them for the strength they have added to our own.

" 'Here there is true equality of opportunity for work, for education, for enjoyment of all freedom's blessings—for we know that whatever we have and hold is the work and the treasure of men of all races and colors and creeds.

" 'Here, in short, any free man can be proud to live.' "

Our Christmas Messenger to the Far East

IT HASN'T been done before. So, for the first time in history, the National Council of Churches sends its president on a mission to carry its warm Christmas greetings overseas to our American Armed Forces in Japan and Korea.

The Council's president will make this journey in behalf of its 30 denominations and 35,000,000 members. He will leave Los Angeles by plane on December 16 for Tokyo. After a few hours there, he will proceed at once to Korea, where he will spend Christmas week.

No group will give Bishop Martin a warmer welcome than our American chaplains serving in these two countries. They will be doing their best to make Christmas bright and meaningful for all those under their spiritual care.

When young men and women are away from their homes and churches on the opposite side of the world, Christmas can be a nostalgic experience instead of a time of joyous fellowship.

This visit of Bishop Martin to the Far East is timely. Many fathers and mothers will say so. The pastors of our churches will agree that his visit will mean more than at any other season of the year. It will be one more evidence to our Armed Forces that they are not being forgotten by their home churches.

On his return trip, Bishop Martin will spend some time in Japan, when he will bear our Christmas and New Year's greetings to our American Armed Forces there, and also to the churches, pastors and missionaries in that country.

As the president of the National Council makes this long journey on this high mission in behalf of all of us, he will have the assurance of our prayers for a safe trip and a joyous Christmas experience.

The CHURCHES WORKING TOGETHER

Launch Family Life Program

A new family life program designed to increase the number of successful marriages is being launched by the Detroit Council of Churches. The start of the program was assured with the approval of a two-year grant of $14,800 by the McGregor Fund, a local philanthropy.

An important aspect of the new program is that it is expected to promote earlier detection of child and family problems for pastoral counselling or for referral in local parishes.

A specialist in the field of family relations will be employed by the council to study and develop four phases of family life education in Detroit churches. The four are:

1. Expansion of the Detroit Marriage Clinic to assist some 100 engaged couples a month, or 25 per cent of the 400 who have church weddings each month in the Detroit area.

2. Development of informal field meetings in which small groups of ministers will discuss pastoral counselling and referral methods for parish families having difficulties.

3. Consultation with denominational religious education officials to facilitate integration of marriage and family education in the churches and schools.

4. Development of graduate university courses for ministers in human development and counselling and referral methods.

Mothers Recruited as Instructors

The Council of Churches of Utica and Oneida County, N. Y., is recruiting mothers for part-time religious instructors as the result of a teacher shortage. The council will pay baby-sitters in order to free mothers as volunteers, and will arrange for transportation of mothers from homes to classes.

Because of the shortage, the council probably will have to abandon five religious training centers. An additional five centers are expected to be in full operation. However, some 500 children in the Utica, N. Y., area will not be able to receive religious instruction under the released-time program because of the teacher scarcity. Last year 11 religious training centers were operated in the Utica area.

Start Drive to Aid Older Persons

An effort to focus the attention of the entire community upon the responsibility of the church to older persons recently was initiated in Indianapolis, Ind., under auspices of the church federation. The drive is expected to involve within a year most of the churches in Marion County – of which Indianapolis is the seat.

The Federation's social service department is spearheading the campaign, which is built around the theme, "the Church's challenging imperative to plan creatively for older adults."

Call For Reform of "Star Chamber" Congressional Proceedings

Several hundred Protestant ministers of Chicago last month adopted a statement attacking "false charges of communism leveled by those who seek to silence the clergy." The statement was presented by Dr. W. Alfred Diman, president of the Chicago Church Federation, and approved at a session of the Union Ministers Meeting of Greater Chicago. Fourteen prominent Chicago ministers, eight of them heads of organizations, signed the statement.

The document declared that the issue of current attacks on the clergy is "whether or not clergymen have the right to speak and act in applying the Christian faith to the urgent moral and social problems of our age."

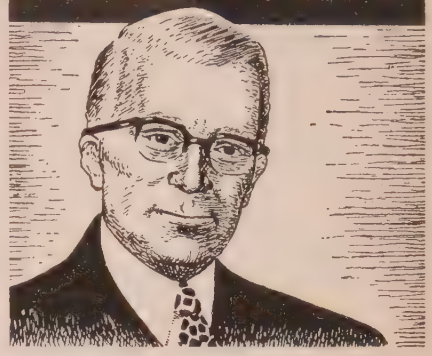
The statement asserted that "clergymen have a duty imposed on them by their churches and God to be concerned about social conditions which in their best judgment violate the moral order which God revealed through Jesus Christ.

"Ministers, teachers and other citizens concerned about racial, social and economic disorder and injustices in society or the realization of peace too often have been smeared with the accusation of communism.

"A principal foundation stone of freedom in America is religious liberty. We shall never surrender that freedom. We denounce the false charges that have been made against the clergy of all faiths, educators and other leaders.

"We call for reform of Congressional and Senate investigating committee procedure so that innocent men will not have their reputations blackened by star chamber proceedings which imitate the methods of communism and fascism."

A PARSON PONDERS



"It won its favor by its flavor." Could there be a stronger recommendation? When flavor fails, life fails. There is no such thing as a "mere" matter of taste. Taste matters most and can never be quite as "mere" as the slogan indicates. And people of taste count in inverse proportion to their numbers.

To apply this lesson to insurance looks like one of the labors of Hercules. And yet, its relevance can easily be discovered. Instead of looking upon this experience as comparable with that of paying taxes, the process can be like that of an enjoyable dinner in the most excellent company.

The best people know that this is true. They may be found among the men and women serving churches throughout our land. Their faces glow with satisfaction as they speak of the way their lives have been tied up with the Presbyterian Minister's Fund. Men and women of real distinction, living in the parsonages, manses and rectories over the land, like the tone that marks the work of the oldest insurance company.

In matters of taste, some concerns may compare favorably with the Fund, but none excel it. Its publicity, its correspondence, its thoughtful consideration carry a flavor that earns the favor of its friends.

For a taste of this flavor communicate——

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"More than a Business — an Institution"

Churches Triple Relief to Europe

PROTESTANT church groups in the U. S. and elsewhere have sent three times as many relief supplies to Europe this year as in the same period of 1952.

This statement was made by Dr. Robert C. Mackie, director of the Department of Inter-Church Aid and Service to Refugees, of the World Council of Churches, at the annual meeting of the department in Geneva recently, attended by churchmen of the U. S. and 28 other countries, including East Germany and Czechoslovakia.

Dr. Mackie attributed the increase to "continued heartening response" of church people to appeals, and availability of government surplus stocks in the U. S.

He said that inter-church aid has held certain churches together despite the political division of the world into two sides, which has "sadly affected the body of Christ."

"Even when contact became impossible, the knowledge that help was given and received in the name of Christ at a difficult time remains a guarantee of the possibility of renewed relationships in the future," he added.

Saying that the most acute needs in Europe today are in the Orthodox churches and among Orthodox refugee communities, he appealed to Protestant churches to help share "this genuinely ecumenical burden," although it is natural for most inter-church aid gifts to go from Protestant churches to Protestant churches.

Roland Elliott, of the National Council of Churches, director of the Church World Service immigration department, told the delegates he had been assured by officials charged with administering the new U. S. immigration program that "voluntary agencies such as the World Council of Churches will have an indispensable role" in the execution of the program.

Mr. Elliott is hopeful that most of the 214,000 refugees who may now be admitted to the United States in the next three years will get in within two years, "because of the human values involved" and "the impact it will have on foreign policy."

The World Council already has 13 resettlement offices in Germany and five in Austria, working on dossiers of prospective emigrants.

NEW WEEKLY TELEVISION PROGRAM—Bishop William C. Martin (left), President of the National Council of Churches, congratulates his fellow-townsman, Rev. Robert E. Goodrich, Jr., upon his lead role in the new weekly television program, "The Pastor," to be released nationally on November 1 by the Council's Broadcasting and Film Commission. The filmed series features Dr. Goodrich as a pastoral counselor to individuals harassed by "real life" problems.

Subway and bus-riding Armed Forces visitors to New York are reminded of the friendly welcome awaiting them in the city's churches when they look at this car card distributed by the local Protestant Council. Adapted from the National Council of Churches' poster displayed in thousands of local churches in the U. S. A. earlier in the year, more than 9,000 car cards of welcome to New York churches are catching the eyes of service personnel in all the city's public transportation systems, including suburban railroads and harbor ferries. Shown above at ceremonies launching the poster distribution are: (from left) Clifford W. Petitt, the Protestant Council's executive director; Rev. Joseph D. Huntley, Broadway Tabernacle Church, chairman of the Protestant Council's Commission on Ministry to Veterans and Service Personnel; Chaplain R. Thomas Blomquist, Commander, U.S.N.R., and Chaplain Engebret O. Midboe, Captain, U. S. A.

The Bible in Local Communities

When the nation-wide Bible observances were held in some 3,000 communities on September 30, 1952, there was a great upsurge of enthusiasm — a feeling that is still going on.

From hundreds of local communities ever since there have come requests for assistance in local projects to stimulate the use and understanding of the Scriptures.

"What can we do now?" the letters asked.

In order to help answer these many inquiries, a five-year program, on a regional basis, has been begun under the aegis of a new Committee on the Use and Understanding of the Bible, in the National Council's Division of Christian Education.

Dr. Philip C. Landers, director of the committee, announced the appointment of the first of seven regional directors of the nation-wide effort.

Associate director for nine states in the central Midwest and lower Mississippi, Rev. Charles Marion Ross has his headquarters in St. Louis, Mo. Mr. Ross has served for many years as an executive of the United Chritian Missionary Society, Disciplies of Christ, at Indianapolis, Ind.

Rev. Earl N. Kragnes, director of religious education, Crown Heights Christian Church, Oklahoma City, Okla., will implement the program in six southwestern states, with headquarters in Oklahoma City. Like Mr. Ross, his is nationally known in Christian education circles.

Both will work closely with area denominational leaders, with state and local councils of churches and religious education, state and local councils of church women and with ministerial associations on Bible-centered projects in hundreds of communities. Five more associate directors, to be named over the next year and a half, will carry the program to all other parts of the nation.

Interest has been stimulated to a great extent by publication just one year ago of the Revised Standard Version of the Bible, Dr. Landers said. Pointing to a record sale of 2,500,000 copies since October 1, 1952, Dr. Landers noted that the Revised Standard Version of the Bible has been on the best seller list for 50 straight weeks. Despite a general impression that it takes a mixture of sex and violence to make a best selling book, Dr. Landers added, the first-year sales of the Revised Standard Version have never been equaled in the history of commercial publishing.

Sales of the King James Version have likewise heavily increased, Dr. Landers said, emphasizing that the five-year program will be centered on the Bible as such, and not any particular version.

Chairman of the committee directed by Dr. Landers is Dr. Richard Hoiland, of Philadelphia, associate executive secretary of the American Baptist Convention's Board of Education and Publication.

Hundreds of churches throughout the world, reach out with the glorious music of "Carillonic Bells"* to turn the thoughts of the throngs churchward.

Surely, you want *your* church to have this kind of inspiring voice! "Carillonic Bells" have always been the choice of those who want the best at reasonable cost. The instrument is brilliant, melodic, constant in timbre and rich in matched bell tones. No tower is needed. The bells may be played manually or automatically. The cost is small. Write for details today, to—

"Carillonic Bells"*

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*"Carillonic Bells" is a trademark for bell instruments of Schulmerich Electronics, Inc.

Here's How "Meeting With Wells" Helps Church Leaders Raise Funds

Your leaders should understand certain dynamics of giving, before a fund-raising plan can become successful in your church. Good preparation, whether for a budget canvass or for a building program, may require a week or several months. Even very preliminary decisions can make or break a program.

The Best Time to "Meet with Wells"

When a few leaders start talking about a fund-raising program is the best time to hold a Wells Complimentary Conference at your church. In this meeting, without cost or obligation on your part, a Wells officer will guide your leaders through a self-study of your needs and potentials, and help you create a plan of action. (Twenty of Wells most experienced officers give almost full time to these Conferences, which are now being held at an average of more than 250 churches every month.)

How to Arrange for a Conference

No special preliminaries are necessary beyond arranging for your top responsible leadership to be present. Simply write or phone (collect) to the nearest Wells office. There's no obligation.

W/O Wells
Church Fund-Raising
ORGANIZATIONS

CHICAGO, 222 N. Wells St., CEntral 6-0506
WASHINGTON, D. C., 327 Wyatt Bldg., STerling 3-7333
NEW YORK, Empire State Bldg., OXford 5-1855
CLEVELAND, Terminal Tower, MAin 1-0490
OMAHA, W.O.W. Bldg., JAckson 3100
FORT WORTH, Electric Bldg., FAnnin 9374
ATLANTA, Mortgage Guarantee Bldg., ALpine 2728
LOS ANGELES, Statler Bldg., MAdison 6-5686
SAN FRANCISCO, 41 Sutter St., GArfield 1-0277
TORONTO, 330 Bay St., EMpire 6-5878
WINNIPEG, Somerset Bldg., 93-6493

No Discharge In This War

"Cease-fire"—"Truce Agreement"—"War Prisoners Released"—"Peace Conference"—The headlines promise peace at last in Korea. *Seeing them,* you thank God.

But what if you couldn't see them—if your sight had gone forever? Wars may stop but their effects last on through each day of darkness for the war-blinded. *There's no discharge in their war.*

None for us, either, if we believe the words of Christ, *"Inasmuch as ye do it unto one of the least of these, my brethren, ye do it unto me."*

The John Milton Society, agency of the Protestant Churches, brings light to such darkness through free Christian literature in Braille and Talking Book forms sent to the blind in the United States and Canada; through books, magazines, and aids in teaching the blind, sent to individuals and Christian schools around the world; and through aid to selected teachers of the blind who seek further training.

Your gift, whatever the amount, is vitally needed for this work. Send the form below with your contribution.

John Milton Society for the Blind
156 Fifth Avenue
New York 10, N. Y.

In gratitude for my gift of sight, I gladly enclose $..... to be used in your World Mission to the Blind.

Name.....

Address.....

.....NO

Laymen to Help Interpret Council

The National Council of Churches, for the first time has enlisted the aid of laymen who are skilled in public relations to share with leaders of the denominations the task of directing the effort of the Department of Public Relations in interpreting the cooperative movement to the American people.

They are members of a 30-member Board of Managers that has been organized under a revision of the Department's by-laws, to wrestle with major problems in creating understanding and support of the Council's purposes and many-faceted program.

The Board held its first session Sept. 21 under the chairmanship of Joseph E. Boyle, onetime director of promotion of the Protestant Episcopal Church and now vice president, in charge of public relations of a large advertising firm (J. Walter Thompson Company). Dr. F. Eppling Reinartz was nominated for the vice chairmanship. He is the general secretary of the United Lutheran Church in America, and a member of the Council's General Board.

In addition to Mr. Boyle other laymen who are engaged professionally in public relations are Howard Chase, partner of Selvage, Lee and Chase, and Donald Hoover, president of Bozell and Jacobs. Dr. Ralph Stoody, director of Methodist Information, Dr. Walton Rankin, publicity manager of the Presbyterian Church, U. S. A. and William Leach, editor of *Church Management,* are active in church public relations.

The Department's Executive Committee of seven, includes the chairman and vice chairman, Messrs. Hoover and Chase, Mrs. Norman Vincent Peale, a vice president of the Council, Rev. Richard Hoiland of the American Baptist Convention, and Dr. Stoody.

The Executive Committee was authorized to nominate additional public relations experts to the Board. Like those already named they will be chosen from active churchmen with the approval of their denominations.

Also organized is an Advisory Committee representative of the 30 constituent communions and all units of the Council. It will consider ways and means for implementing the work of the Department.

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Holy Night

Now YOU can live those periods surrounding the birth of Christ. Live the experiences as did the people of Jerusalem. Realize the full impact of Isaiah's prophecy; see its fulfillment, the announcement to Mary, her visit to Elizabeth, the journey to Bethlehem, the shepherds in the fields, and finally join the shepherds at the manger scene.

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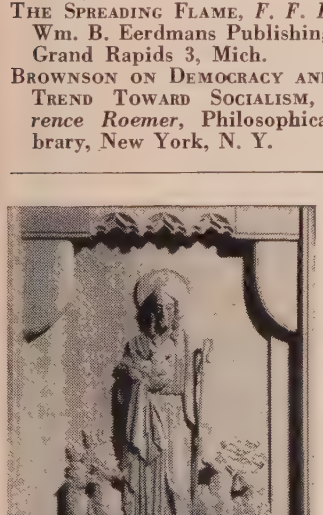

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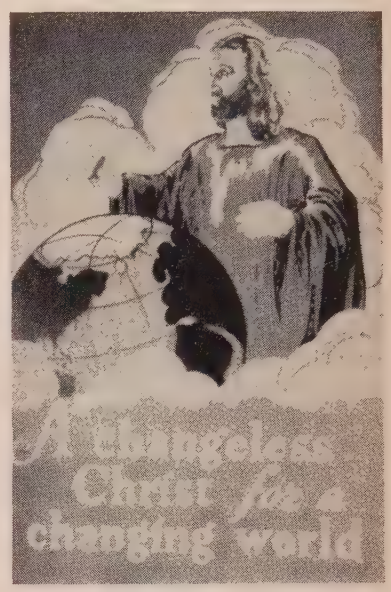

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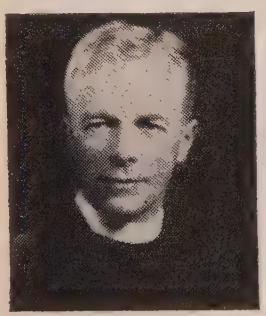

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BOOKS

Apostles of Discord

By Ralph Lord Roy, Beacon Press, Boston, $3.75.

Protestantism, with its distrust of all authoritarian forms, has had to suffer many divisions as the price of its freedom. Looking back from our vantage point of interdenominational cooperation, we can be thankful for the character and motives of the old dividers. For we know them to have been men of good faith, who gathered their followers into new movements not from desire for separation or feelings of bitterness toward others, but from a determination to foster faith and Christian living, according to their individual interpretations.

We come face to face with the mid-20th century Protestant dividers with a feeling akin to shock. We find them, as portrayed in Ralph Lord Roy's useful and informative study, promoters of hate and disruption, out to "get" the ecumenical movement, misrepresenting Christians with social ideals derived from the New Testament (and not from Marx), flailing savagely at a list of "enemies" that at times appears to encompass the main Protestant leadership of the nation.

For purposes of convenience and clarity, Mr. Roy separates his apostles of discord into two broad, sometimes overlapping, categories — the ministry of hate and the ministry of disruption. On the extreme fringe are the haters, who seek to promote hostility against Americans who are Roman Catholic, Jewish or Negro. The extremists who lead these tattered little bands range from the familiar Gerald L. K. Smith, Gerald Winrod and Elizabeth Dilling to the obscure Howard B. Rand (Anglo-Israelite leader), the anti-Semitic pamphleteer William D. Herrstrom, and Conde McGinley, Roman Catholic publisher of an anti-Semitic sheet.

The list of their organized activities extends to a dreary length in the first third of the book. But when the reader comes to the end of this, he cannot fail to conclude that the American public's response to their broadsides has been a healthy indifference. Even the Ku Klux Klan, widespread a generation ago, has fallen on evil days and rates relatively limited treatment in Mr. Roy's book.

The Protestant disrupters — linked though they sometimes are with the professional hate spreaders — are another category. Mr. Roy records extensively and objectively the tale of Carl McIntire's frantic efforts to sabotage Protestant cooperation by fostering rival organizations of his own. The story needed to be told. For this is the only way to place his important-sounding "councils" in a perspective where they can be judged for what they are: tiny splinters which, as the author points out, present to ecumenically-minded churchmen "a challenge to exhibit more enthusiasm for bringing Christians together than those saboteurs demonstrate for driving them apart."

But there are nuances in present-day divisiveness that must be taken into account. When the author deals, for example, with Fundamentalist leaders, he tends to include some who do not really belong in a picture of "disruption." Again, in describing the efforts of some politically conservative laymen to influence Protestant social policy, Mr. Roy gives a somewhat exaggerated impression, and in certain details concerning the National Council his interpretation is open to question. It is unfair to pin the label of "disrupters" on economic conservatives who really are trying to cooperate with Christians who hold other views.

In his discussion of "leftism" in the churches Mr. Roy makes a careful distinction between social liberals and men of Communist sympathies. Plainly a liberal himself, he shows a right sense of fairness and balance in sorting out consistent Party liners from occasional "fellow travellers," and the latter from genuine liberals. When the reader has finished with the list, he gains the impression that remarkably few clergymen have fallen under the spell of Communism's false idealistic content. He makes it clear that today the churches are on guard against any Communist infiltration attempts.

Mr. Roy faced a formidable job in dealing with the skeletons in Protestantism's closet. He has performed a necessary service and done it well. His book is furnished with a useful index. Documentary sources are extensive and are conveniently listed in the back.

—Fletcher Coates

(*Continued on page 26*)

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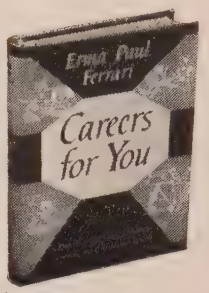

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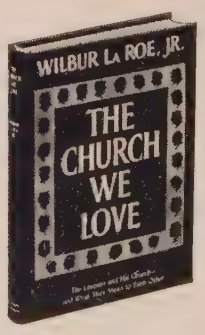

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BOOKS

(*Continued from page 25*)

Rural Church Administration

By ROCKWELL C. SMITH. Abingdon-Cokesbury Press, New York and Nashville, $2.00.

The author has designed this book to serve a two-fold purpose — "as a workbook for the town and country pastor" and "to apply church administration methods to the town and country church." He has achieved a degree of excellence which will make the book a standard reference work for all rural pastors. The uniqueness of the town and country church is clearly and concisely stated, and the author shows by skillful application how this uniqueness affects the administration of a parish program.

The author's years of experience and research bring forth rich fruit. Sound principles are applied to the town and country situation, the psychology of the people and their social and economic practices. The author indirectly goes beyond the local parish and offers some pointers on administration to denominational executives.

Each subject is introduced by a brief statement of theory before dealing with techniques. These are strong points, but the book is by no means a book of theory. The administrative procedures have been tested for effectiveness throughout the Middle West.

Dr. Smith is convinced that there is no reasonable excuse for Protestantism's poor churching of rural America. He describes the type of organization, the quality of program and the kind of human relations which he believes will make the Kingdom a vital factor in the daily life of the people.

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A Faith to Proclaim

By James S. Stewart, Charles Scribner's Sons, New York, $2.50.

The most popular preacher in Edinburgh, now professor of the New Testament at New College, has become well known in this country, partly through his published sermons, which represent Scottish preaching at its best, firmly rooted in the Scriptures, warmly evangelical, combining intellectual strength with mystical glow.

The most distinctive thing in Dr. Stewart's lectures on the Lyman Beecher Foundation at Yale is the way in which he relates New Testament scholarship directly to the proclaiming of the Christian message today. His point of departure is a clear-cut picture of what the first Christian preaching was. It dealt, he points out, not with ideas or theories but with *events*. The proclamation of the New Testament is that there were certain historic acts, associated with Jesus Christ — his life, his death, his resurrection — in which God had visited and redeemed his people.

If our preaching today is to make its full impact upon our age, Dr. Stewart insists, it must have this New Testament foundation and proclaim this New Testament faith that God has really entered into human life in the person of Christ. The greatest weakness in our churches today, he finds, is that they so often substitute "religious generalities" and "anaemic" ideas or programs for this unique message of the New Testament. He cautions against the superficial effort to commend the Gospel to our time on the ground of its "utilitarian" aspects. He knows, for example, that the Gospel makes for liberty and for social welfare but he will not argue for it on this level. He insists that the Gospel is to be accepted *for its own sake,* as something which has an absolute claim because based on "unique, final, absolute facts."

As a teacher and scholar, Dr. Stewart has a sure grasp on his Biblical sources. As a preacher, he knows how to translate the Biblical terms into language meaningful for our own time. The central Christian doctrines are made to throb with life and power. Christian faith, under Dr. Stewart's exposition, is something robust and daring — in contrast with the timid and hesitant versions of it that we often hear. His whole book is essentially a stirring plea for the recapture of the original Christian message as the only proclamation adequate for our time.

His final, simple definition of Christianity is that it is "a decisive relationship to a living person."

—Samuel McCrea Cavert

(*Continued on page* 28)

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BOOKS

(*Continued from page 27*)

The Church and Mental Health

Edited by PAUL B. MAVES, Charles Scribner's Sons, New York, $4.00.

This remarkable volume, the product of a fruitful alliance between religious workers and professionals in mental health, has been produced by the Department of Pastoral Services in the National Council of Churches. With the aid of a gift from Mrs. Winfield Scott Schley, the department brought together a group of physicians, psychiatrists, educators, pastors and theologians to discuss some of the major issues in the relation of religion and mental health and to provide out of this creative process, a comprehensive survey of the field.

The main purpose of the book is to assist the churches to render a better service in fostering mental health. A second purpose is to help psychiatrists appreciate the resources of religion.

This volume will be turned to for real guidance long after current popularizations of "peace of mind" have been forgotten.

The study begins with an inquiry into the meaning of mental health, from the respective standpoints of the theologian and the psychiatrist. The doctor of divinity, David E. Roberts, professor of the philosophy of religion at Union Theological Seminary, and the doctor of medicine, Gotthard Booth, a practicing psychiatrist in New York, agree that an awareness of *meaning* in our existence is essential to mental health and that this is what faith in God fundamentally signifies. It is instructive to find a distinguished psychiatrist saying that "man can feel healthy only to the extent to which he can relate his existence to values which are beyond his own person."

The next section is an historical review of the relation between religion and health, as seen across the centuries. Dr. John T. McNeill, professor of church history at Union, shows that while there is something really new in the modern emphasis on pastoral counseling, a concern for the "care and cure of souls" has been in the Church from the beginning. Dr. Seward Hiltner, professor of pastoral theology at Chicago, outlines what the new elements are, arising mainly out of the impact of science in general, and psychology in particular, on religious thought.

In the third section the potential resources of the Church for health are the center of attention. Dr. Paul B. Maves, associate professor of religious education at Draw Theological Seminary, stresses the influence of the social group in shaping the individual personality, and points out the "dynamics" of the Christian fellowship in this connection. Dr. Cyril C. Richardson, professor of church history at Union, makes a penetrating analysis of the ways in which the worship and rites of the Church minister to mental health, especially in breaking down "barriers of isolation and egotism." Dr. Gene E. Bartlett, pastor of the First Baptist Church of Los Angeles, gives some original suggestions as to how the preacher in his sermons can avoid violating principles of mental health and give positive help to people in the achievement of emotional maturity. Dr. Luther E. Woodward of the New York State Department of Mental Hygiene, describes processes by which the church school can further the ends of mental health through its program of religious education.

Dr. Howard C. Schade, minister of the Reformed Church in Nyack in suburban New York, makes it clear that mental illness, in varying degrees, may come to many in any parish and points out the path of wisdom for the pastor in his personal dealing with them. There is an informative chapter on a religious ministry to those who are in mental hospitals. Dr. Dallas Pratt, psychiatrist, gives greatly needed counsel to ministers about their cooperation in the cases of parishioners that require a specialist's treatment, and also directs attention to resources for mental health in the community at large. Dr. Daniel Blain of Washington, executive secretary of the American Psychiatric Association, presents an intimate chapter on the mental health of the minister.

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The Church We Love

By WILBUR LAROE, JR., Abingdon-Cokesbury Press, Nashville, $1.25.

That something is moving the hearts of laymen today in behalf of the cause of Christ is common knowledge. It is only natural that much of the emphasis in the so-called "laymen's movement" should be upon the extension of our holy religion into all areas of life — into business and industry, the ranks of labor, civic enterprise, education, community welfare and family life.

But the heart and core of laymen's activity is, as it should be, in the Church itself. All too little is said and understood about that. Yet in 19 of the great denominations within the National Council of the Churches of Christ in the U.S.A. there are thriving organizations of laymen, with their local groups in individual churches. These brotherhoods and churchmen's groups are banded together in support of the churches of Christ as a crusading movement, known as United Church Men. This movement is established on a recognition of the principle that laymen and ministers together constitute the Church.

Now this rising crusade among the churchmen in America has been awaiting someone who would interpret to the world the utter devotion of the modern layman to his church. Such a one has been found in Wilbur LaRoe, Washington attorney and member of the Board of Managers of United Church Men. His book, *The Church We Love,* is a glimpse into the heart of a great-modern-day disciple who says in his opening sentence: "Nothing in my whole life of more than six decades has meant as much to me as the church."

The Church We Love is not another book on methods of church administration. There are many such already. Yet it is a very practical book for the clergy and laity alike, because it reveals in concrete terms the devoted layman's attitude toward the church in such areas as:

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These and other specifics are treated by Dr. LaRoe with such sincerity and such insight as to provide a most valuable education for one who would plumb the depths of a layman's heart.

Small wonder that his own denomination, the Presbyterian Church in the U.S.A., should have elevated Dr. LaRoe to the moderatorship of its General Assembly several years ago. For he is a great modern-day disciple.

But the book, *The Church We Love,* is ecumenical in its spirit and content. It might have been written by a dedicated layman in any of the churches of Christ, who first of all is a follower of the Lord Jesus. "We love the church for its Savior" is the opening sentence of the final chapter. There follows then such an earnest confession of a layman's faith as must strike a sympathetic chord in the hearts of all believers.

If *The Church We Love* could be read by all men of the churches of Christ, it might well revolutionize the church as an institution and convert her membership into a crusading force.

—E. URNER GOODMAN

(*Continued on page* 30)

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BOOKS

(Continued from page 29)

Sunday School Fights Prejudice

By Mildred Moody and Frank Eakin, Macmillan, New York. $2.75.

No church school editor or writer would intentionally use material that might become grist for the mill of the prejudiced. The Eakins in their book "Sunday School Fights Prejudice" show ways in which the Sunday church school material reflects a healthy creative approach to intergroup relations. Their study also faces frankly the extent to which Protestant church school literature fails to express the best in human relationships.

The evidence presented comes from a study of Protestant church school materials used in the calendar year 1946 and the school years 1948-49, 1949-50, and 1950-51. An analysis of such material sponsored by a non-church agency might very easily have become weighted with negatives and criticisms. However, the Eakins have presented their observations and conclusions with real sensitiveness to the commitment the Church has in social and cultural relations.

It is important that editors and writers allow their work to be looked at through the eyes of creative group relationships. It is not always easy to be objective about one's own work. For someone else to take inventory of one's stewardship of brotherhood may not be pleasant but it is helpful.

What the Eakins have found and reported in their book should lead to a careful and critical examination of present practices in our own writing and teaching. Chapter 9, entitled "What Can the Local Church School Do?" suggests very practical steps in making the kind of contribution to better intergroup relations that the Church is peculiarly able to make. The book should be read by all church school writers, teachers, and administrators.

—William H. Vastine

The Concept of Property In Modern Christian Thought

By Frank Grace. The University of Illinois Press, Urbana, Ill. $3.50 in paper, $4.50 in cloth.

Dr. Frank Grace of Ann Arbor, Michigan, has given us a thorough and provocative study of Christianity in relation to property. He believes that for the Christian Church the problem of property is perhaps the most important aspect of the larger problem of man and society. Within the limits of a twenty-four page summary, Dr. Grace does a remarkable job in chapter two giving the entire range of Christian thought on the subject of property.

In chapter three the Christian reaction to the Nineteenth Century social order is treated, laying great stress upon the misery of the industrial worker. Careful attention is given to the Papal Encyclical, "Rerum Novarum," as to the social thought of Washington Gladden, George B. Harris, and Walter Rauschenbusch. A summary of modern Catholic and Protestant thought on nature and purpose of property is given in chapter four. Dr. Grace feels that the concept of stewardship upon which most Catholic and Protestant theologians agree contributes little to the concept of property beyond establishing man's responsibility to God for the manner in which the material resources of the earth are used. It does not help in defining a particular system of ownership, private, public, or mixed. This reviewer feels that the spelling out of the details of an economic system on the basis of the Bible would be impossible.

Proposals for social reform and the redistribution of property occupy the latter chapters.

Dr. Grace is attracted by the consistency of the Catholic teaching on property and Christian vocation and does not understand or sympathize with inherent pluralism of Protestantism.

This volume is highly useful to students of Christian ethics.

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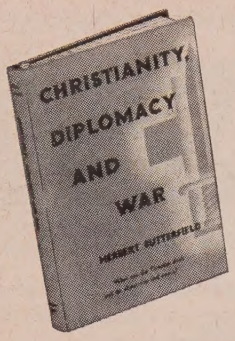

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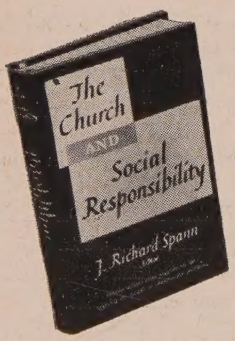

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